TANDEM BONA CAUSA TRIUMPHAT.

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OR

SCOTLANDS

Late misery bevailed, and the

HONOUR AND LOYALTY

Of this Ancient

KINGDOM,

Asserted in a

SERMON,

Preached before His Majesties High Commissioner, and the Honourable Parliament of the Kingdom of *Scotland*. At *Edinburgh* the 17. day of *February*. 1661.

By Mr. *JOHN PATERSON* Minister of the Gospel at *ABERDENE*.

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EDINBURGH,
Printed by a Society of *Stationers*, 1661.

TO THE

TRUELY NOBLE,

Valarous and Famous

LORD,

The Earle of

MIDLETON,

Lord *Clairmont* and *Fettercairn*, His Majesties High Commissioner for *SCOTLAND.*

May it please your GRACE,

THe *simple strain of the following* Discourse, *being adorned with no Flowres of* Rhetorick, *no entisements of humane* Eloquence, *nor swelled with Citations of Humane* Writers, Ancient *or* Modern, *speaketh it out sufficiently to all men of* Spirit *or* Candor, *that it is not* Pride *nor* Vanity, *that hath put it to the* Presse; *but the true reason wherefore it appeareth to the* World *so publikely, is to preveen and obstruct the* Misrepresentations *of others, who having*

having taken it by ſwift writing when it was delivered, may perchance wrong the Author, *either from* miſtake *or* prejudice. *When it cometh abroad, I know it will meet with ſuch* entertainment, *as Papers of a more Elaborate and Judicious* compoſure *have done before. Who knoweth not,* Envy *and* Malice, *to be a reſtleſſe* Wretch, *like a filthy* Flie *which ſeeketh all the body over for a* Soar, *and when ſhe cannot find one, ſhe maketh one? I ſhould wiſh to be free of ſuch* Waſps; *but ſince it is not probable, that it can be ſo, in this* Conjuncture *of* Affairs *and* bleſſed Revolution, *when mens* ſpirits *are not to be ſeen in their* Faces, *nor their* Loyalty *to be known by their* Rhetorick: *I have adventured upon thoſe mens* Criticiſms, *to whom I neither ſtand nor fall. Let none think that I preſume in ſuch a plain* Diſcourſe, *to teach the Learned, who are more knowing nor my ſelf; yet the* Ignorant *and ſuch as have flected hitherto, upon the ſurface of* Buſineſſes, *may be brought to ſome ſerious* conſideration, *how deeply the* Stability *and* Peace *of a* Nation, *which is truely* MONARCHICAL *is founded: and if I ſhall meet with a cloud of* Obloquie, Malice *and* Prejudice, *for ſpeaking the truth in* freedom *and* ſoberneſſe, *Who ſhall ſhelter me, but your* GRACE *and the High Court of* PARLIAMENT, *at whoſe command I did preach? Therefore let it not offend your* GRACE, *that I have preſumed to affix your Name to ſuch a worthleſſe* Piece, *and offered it to your Judicious View and Cenſure: I have no excuſe, but my real* Reſpects *and* Affection *to your* GRACE *(to whom I am ſo much engaged for your ſo many undeſerved* Civilities) *which have imboldened me to lay it down at your feet, and to let the* World *ſee it under your* GRACES Patrociny. *If I know my ſelf well, I account* Flattery *below me; but I know it is* Juſtice *to ſpeak the truth of all men, and eſpecially of thoſe whom God hath made the* Shields *of the* Earth: *Yet your* GRACES *innate* Modeſty *maketh me ſparing; and therefore I ſhall only ſay this, that the* LORD *hath made your* GRACE *a poliſhed ſhaft in his own hand under the* KINGS MOST EXCELLENT MAJESTY, *to raiſe up*

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a poor ſinking Land *from the deep waters of* Tyranny, Confuſion, Trouble *and* Anarchy : *to vindicate the Honour of this Ancient* NATION, *over which ſome* Unnatural *men had ſtretched a black Cloud of* Diſloyaty *and* Reproach, *to Aſſert and Reſtore His* MAJESTIES *juſt* Power *and* Prerogative : *to ſweep down many* Spiders Webs, *which the* Iniquity *of the late* Times *had woven, to the great* offence *of* GOD, Scandal *of the Proteſtant* Religion, *to the ſad* Affliction *and bearing down of His* MAJESTIES *moſt* Loyal *and* Faithful Subjects. *The* LORD *hath made your* GRACE *and this Noble Court of* PARLIAMENT, *eminently* Inſtrumental *to ſettle this long toſſed* NATION, *upon a ſolid* Baſis *of* Religion *and* Righteouſneſſe, *to break* Yokes, *and undo* Heavy Burthens, *and it ſhall be your* Honour, *and the* Honour *of this* Noble *and* Loyal PARLIAMENT *in all* Generations *to come, to be called (under* GOD, *and the* KINGS MOST EXCELLENT MAJESTY) *The* Reparers *of* SCOTLANDS *woefull* Breach, *and* Phyſicians *of our ſad* Diſtempers. *Go on as you have begun to act valiantly and prudently for* GOD, *for* RELIGION, KING, CHURCH *and* COUNTREY, *and the Lord ſhall be with you. This ſhall be the dayly Prayer of*

My Lord,

Your GRACES moſt humble
and affectionate Servant,

Mr. *JOHN PATERSON.*

SMITHSONIAN
14 AUG 82
MUSEUM

TANDEM BONA CAUSA TRIUMPHAT.

Ezek. 7. 23. *Make a chain; for the land is full of bloody crimes, and the city is full of violence.*

I Mind (Godwilling) to ſpeak on this *Text*. Firſt, By way of *Explication* as it relateth to the *Jews*, and to their condition when the Prophet *Ezekiel* pend it. Secondly, By way of *Application*, to the *State* and *Condition* of this *Kingdom*, both as it was of late, as it is at preſent: and as I humbly conceive, it ought to be for the time coming.

You may be pleaſed to take up the words into two main *Points*. Firſt, We have the *Jews condition* when *Ezekiel* delivered this ſpeach to them, and that is holden forth under the Embleme of a *Chain*, not a *Chain* of Gold, nor a *Chain* of Honour, but a *Chain* of Bondage and Captivity. Secondly, We have the cauſe wherefore a *Chain* was their lot, or wherefore they were given over to *Bondage* and *Captivity*, and that is their *ſins*, their overſpreading *iniquity*, the Epidemical *wickedneſſe* which had overflowed both *Country* and *City*, *For the land is full of bloody crimes, and the city is full of violence.*

Point

Point I. We have the *State* and *Condition* of the *Jews* at this time, and that was, *wofull*, *miſerable* and *ſlaviſh*, this is holden out under the Embleme of a *Chain*. The *Septuagints* in their Tranſlation of the Old Teſtament, render the word *Trouble*, the vulgar Latine renders it *Concluſion*, or an *end*, make an *end*: But the Hebrew word carrieth properly a *Chain*, it is that ſame word that is uſed, 1 *King.* 6. 21. where there is mention made of *Chains* of Gold before the Oracle, and ſo do the *Jewiſh Rabbies* read it. Anent this Point of the *Text*, I mind (Godwilling) to hint at three *particulars*.

1. What *likeneſſe* or *reſemblance* there is betwixt a *Chain*, and the *bondage* and *Captivity* of a Land. 2. I ſhall (Godwilling) ſpeak of the makers of this *Chain*. *Make a chain*, &c. 3. Give you ſome *Doctrines* and *Uſes* from this firſt branch of the *Text*, and proceed.

Firſt, The *Bondage* and *Captivity* of a Nation, is compared to a *Chain*; becauſe as a chain of Iron, is an engine, that reſtraineth a man from his natural *Liberty* and *Freedom*: ſo *Bondage* and *Captivity* depriveth a *Nation* of their Civil and Eccleſiaſtick *Liberty*. A people that are under *Bondage*, *Captivity*, and *Slavery*, may walk up and down the ſtreets, by a natural and animal *motion*; but as to any Civil or Publike *Concernment*, that Land is but in a *Chain*, they have no freedom to act, neither as *Civil* men, nor as *Religious* men: Such was the condition of the *Jews*, when *Ezekiel* did write this, they were in a *Chain*, fettered, deprived of their *Freedome* and *Liberty*, and that both in reference to their *Civil*, and to their *Church* State. As for their civil capacity, they were ruled, overruled and tyrannized over, by *Strangers* and *Conquerours*: and for their Religious Liberty as Church Members, any thing they enjoyed that way, was but a ſhaddow of *Liberty*: As may be ſeen, *Dan.* 4. by that Idol ſet up by *Nebuchadnezzar* in the plain of *Durah*.

Secondly, The *Bondage* and *Captivity* of a Nation, is fitly compared to a *Chain*; becauſe to be bound in *Chains* of Iron, is a ſad and comfortleſſe *condition*: Such is the *condition* and

and *ſtate* of a *Nation* that is under *Bondage* and *Slavery*, their *condition* is moſt ſad and lamentable, it is a very comfortleſſe ſtate; ſuch was the *Jews condition* at this time, they were in *Chains*, in a very ſad and comfortleſſe *condition*, *Pſal.* 137. *When we ſat by the rivers of Babilon, there we wept, we hang'd our harps upon the willow trees.* And *Lament.* 1. *She weepeth ſore in the night, and her tears are on her cheeks, amongſt all her lovers ſhe hath none to comfort her, all her friends have dealt treacherouſly with her, Judah is gone into captivity.*

Thirdly, *Bondage* and *captivity* of a *Nation* is fitly compared to a *Chain*; becauſe as a *Chain* of Iron laid upon a *Malefactor* is a heavy burden to him, ſo that the poor creature cannot walk nor ſtir, even ſo a *Land* that is under *captivity* and *bondage*, hath a great weight on it, a weight that preſſeth it ſore down: This was the *Jews condition* at this time, their *Chain* was heavy enough. *Lord, thou hath made our chain heavy*, Lam. 3. 7.

Fourthly, The *bondage* and *captivity* of a *Nation* is fitly compared to a *chain*, becauſe of *reproach* and *diſgrace*; for as it is a diſcredible and diſgraceful thing to be bound in *chains* and *fetters* of Iron; ſo a *Land* that is brought under *Bondage* and *Slavery*, is in a diſgraceful and diſcredible *condition*.

Fifthly, The *bondage* and *captivity* of a *Nation* is called a *chain*; becauſe, as poor *malefactors* that are bound in *chains* and *fetters*, ordinarly are the object of *ſcorn* and *deriſion*, at leaſt to the *raſcality*, although any that hath true humanity in their breaſts, can pity the worſt of *malefactors*. Even ſo a Nation in bondage and captivity, is but an object of *ſcorn* and *deriſion* to their enemies: So *Pſal.* 137. *Let us have ſome of your Hebrew ſongs. We are a reproach to our neighbours*, ſaith the Royal Pſalmiſt.

Sixthly, The *bondage* and *captivity* of a *Nation* is compared to a *chain*; becauſe, to be bound in *chains* of Iron, implyeth a purpoſe to keep the poor creature ſure, that he eſcape not: Even ſo theſe that maketh a people *captive*, they ſtudy to lay ſuch ſtrong *Chains* and *Bonds* on them, that they

may never be able to eſcape out of their *bondage*, and recover their former *liberty*: there is no humane policy that they leave uneſſayed to keep that people faſt in their *bondage* and *ſlavery*.

Laſtly, The *Captivity* and *Bondage* of a Nation, is compared to a *Chaine*; becauſe as theſe who keep *Malefactors* in *Fetters*, have a further purpoſe againſt them, to bring them to *Tryal* and *Execution*: Even ſo theſe who conquers a Land, & brings it under *Bondage*, they have ſtill ſome further purpoſe to bring that people more and more under *Slavery*; for it is not ordinary for thoſe who leadeth a *Nation captive*, and mindeth to fix their *Tyrannie*, to do their worſt at firſt, except it be in the heat and fury of *Battell*, but to wreath on the yoke piece and piece, till they render them abſolutely incapable of a revolt.

2. The ſecond particular propoſed on the firſt *Branch* of the *Text*, was, Who were the *makers* of this *chain*, *Make a chain*, &c. As to this I ſay, There were ſeveral *Makers* of this *Chain*, every one in their own *Line* and *Conſideration*. Firſt, *God* made this *chain*, as the *Soveraign* and *Great Judge* of the *World*. Secondly, The *Jews* themſelves had a very eminent hand in making this *Chain*, by their ſins and abominations. Thirdly, The Prophet *Ezekiel* had ſome hand in making of it, in a Miniſterial ſenſe. Fourthly, The *Caldeans* and *Babylonians* had an *Immediat* hand in making of it.

Firſt, I ſay that *God* made this *Chain*: It was the *Lord* that brought this ſad *captivity* and *bondage* upon the *Jews*, it was the *Lord* that ſent them *captive* to *Babylon*, it was he that brought up that Northern Army againſt them, he raiſed up the ſpirit of that haſty and furious *Nation* againſt his own people, and this he did out of his *Soveraignty* and *Juſtice*.

Secondly, The *Jews* themſelves had an eminent hand in making this *chain*, by their *ſins* and *abominations*, by provoking the *Holy one of Iſrael to anger*: and I am apt enough to believe, that even ſeveral *unnatural* and *treacherous* men amongſt the *Jews*, had a hand in making this *chain*, by their

treacherous

treacherous compliance with the *Babylonians*; for you ſhall read in few Stories, that ever a *Nation* or *Kingdom* was invaded and conquered by an *Enemy*, and brought under a *Chain* of *Bondage*; but alwayes ſome unnatural *Monſters*, ſome *Hypocritical*, *Temporizing*, *Self-ſeeking Traitors*, have complied with the Enemy, I mean, complied actively and vigorouſly.

Thirdly, The Prophet *Ezekiel* and other Prophets, had ſome kind of hand in making this *chain*; for you ſee the command here is given to *Ezekiel*, *Make a chain*. It is on this account, that the *Lord* ſaith, *I have hewed them by my Prophets*: And, *Jer.* 1. 10. *See, I have ſet thee this day over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy.* Now *Ezekiel* and other Prophets, had a hand in making this *chain*. Firſt, *Prædicendo*, by fortelling the *Jews* captivity, before it came, *Jer.* 18. *Thus ſaith the Lord; behold I frame evil againſt you.* Secondly, It may be ſaid in ſome ſenſe, that *Ezekiel* and other Prophets, had a hand in making this *chain*, *Comminando*, by threatning it as a ſad imminent *Judgement*. And, thirdly, by making the hearts of the people *Fat*, through their own corruption, and obſtinacy. *Go, make the heart of this people fat.*

Fourthly, The *Caldeans* and *Babylonians*, had an immediat hand in making this *chain*, as the *Inſtruments* of GOD, and the *Executioners* of his *wrath* upon the *Iewes*, and that in theſe *Conſiderations*. 1. They projected this *Chain*, they did in their ſecret *Counſels* and *Deſignes*, plot and contrive, to bring the *Iewes* under *Bondage*. 2. The *Babylonians* had ane immediat hand in making this *Chain*, by ane actual *Invaſion*: they not only plotted, and deſigned to invade the *Iewes*, but they did actually invade them. 3. The *Babylonians* had ane immediat hand in making this *Chain* for the *Iewes*, by *Overcoming* and *Conquering* them. 4. The *Babylonians* had ane immediat hand in making this *Chain*, by leading many of the *Iewes* captive to *Babylon*: in making them *Exyles* from their native *Countrey*. 5. The *Babylonians* had ane immediat

hand in making this *Chain* for the *Jews*, by *Gariſoning* many parts of their *Countrey*. 6. By appointing of *Rulers* and *Governours* over them that were for the moſt part *Strangers*. 7. By laying on them ſad *Impoſitions* and *Taxations*. And thus you may ſee who made this *chain* to the *Jews*: *GOD* made it as a moſt juſt *Judge*, to puniſh the *Jews*, for the abuſe of their *Liberty*, and for their other *Sins*: The *Jews* made it as *Malefactors*: the *Prophet* made it as the *LORDS Meſſenger*: the *Babylonians* made it, as the *LORDS Executioners*. Now before I paſſe this firſt branch of the *Text*, *Make a chain, &c.*

Obſ. 1. That the LORDS own people may meet with a *chain*: they may be brought under ſad *bondage* and *captivity* for their *ſins* and *iniquities*. This was the lote of the *Jews* many times: they were in *chains* and *bondage* in *Egypt*: in *chains* by *Tigloth-Pileſer*: made *captives* by *Salmanezer*: by *Senacherib*: by the Captains of the Hoſt of the King of *Aſſyria*, who carried *Manaſſeh* captive to *Babylon*. I ſay, a people in whom God hath a ſpecial intereſt, may meet with a *chain*: they may be brought under ſad *bondage* and *captivity*, like poor *Malefactors*, that are fettered in *chains* of Iron; ſo that *Turkiſh Argument*, from ſucceſſe or not ſucceſſe to juſtifie or condemn a *Procedor*, is ill Divinity: This ſandy argument was too much plyed in our late *Troubles*.

Obſ. 2. That whoever be the immediat Inſtruments of the *chain* of GODS people, GOD is the chief and principal *Author* thereof himſelf: It is the LORD who commands to make this *chain*, *Make a chain, &c.* I ſay, it is GOD in his *Soveraignty*, *Juſtice*, and *Righteouſneſſe*, that maketh *chains* for a *Land*: who ever be the immediate Inſtruments of their *bondage* and *captivity*; And therefore it is their duty to look beyond Inſtruments, to a far higher hand, then creatures are: ſo did *Job*, and ſo did *David* to *Shimei*.

Obſ. 3. That before GOD bring a judgement upon a *Land* or *Family*; he giveth them ſome warning before hand: ſome time to repent and eſcape the *wrath* threatened: So

dealt

dealt GOD with the old *World*: ſo with the *Jews* and *Jeruſalem*, *Matth.* 22. But I come to the ſecond *branch* of the *Text*.

Point II. Wherein we have ſet down the cauſe wherefore this *chain* of *captivity* and *bondage* was made for the *Jews*, and wreathed about their *Necks*, and that was for their *ſins* and *iniquity* (*For the land is full of bloody crimes, and the city is full of violence.*) Here let us conſider theſe *things*. 1. The particular *ſins* challenged upon the *Jews*, *Blood* and *Violence*. 2. The *hainouſneſſe* of theſe ſins, they are not ordinary *ſins*, but *crimes* and *bloody crimes*. 3. The *univerſality* or the *overſpreading* of theſe *ſins*, it was both *Country* and *City* that was infected with them. 4. The height of theſe *ſins*, the *Land* and *City* was filled with them, their ſins were come to a great height.

Firſt, The particular *ſins* wherewith the LORD by his *Prophet* challengeth the *Jews*, are wrapt up in two *words*, which are very large and comprehenſive, *Bloody crimes and violence*. I ſhall firſt (*Godwilling*) open theſe two words, *Bloody crimes* and *violence*. Secondly, Shew you how many wayes a *Land* may be defiled with *blood*, or with *bloody crimes*. Thirdly, How many wayes a *Land* may be defiled with *violence*. Then I ſhall come (*Godwilling*) to apply the whole *Text* to this *Kingdom* and *Nation*.

1. The *two words* which the *Prophet* maketh uſe of here, to expreſſe the ſins of the *Jews*, are *Bloody crimes* and *violence*. Some *Writers* take this expreſſion, *bloody crimes*, in a general ſenſe for all hainous and grievous ſins whatſomever; eſpecially for capital and criminal ſins, deſerving death by the judicial Law: Such as *Idolatry*, *Deut.* 13. *Blaſphemie*, *Lev.* 24. *Witchcraft* and *Sorcery*, *Beaſtiality*, *Sodomy*, Lev. 20. *Rapes*, Deut. 22. I deny not but the word may bear this large ſenſe; but I take it more ſtrictly for ſhedding of *Innocent blood*, and that by them that had the Power in their hand, and pretended to do *Juſtice*: ſome render it the Judgments of *Blood*: did not *Manaſſeh* make the ſtreets of *Jeruſalem* to ſwim with *Blood*, with

with Innocent *Blood*; As may be cleared from *Iſaiah* 1. and 59. *Your hands are full of Blood.* And for the word *Violence*, by it wee are to underſtand every thing that is contrary to *Juſtice*, to *Equity*, and *Righteouſneſſe*, Eſpecially *Robry* and *Oppreſſion*, falſe, unrighteous, and unjuſt *Dealing*. Zeph. 3. *Wo to her that is Filthy and Polluted, Wo to the oppreſſing City: Her Princes within Her, are roaring Lions, Her Judges are evening Wolves: they ſuck the Blood of the Poor, they eat their Fleſh, and they gnaw their Bones.* So is it *Jer.* 6. *Caſt a mount againſt Jeruſalem, this is the City to be viſited; for ſhe is wholly Oppreſſion in the midſt of her, Violence and Spoile is heard in her Streets.* Thus the two great *National ſins*, which brought this *Chain* of *Captivity* on *Juda* and *Jeruſalem*, was *Innocent Blood*, *Injuſtice*, *Oppreſſion* and *Violence*.

2. The ſecond particular on this branch of the *Text*, was, How many wayes a *Land* may be defiled, or filled with *bloud*. I ſhall only name ſome of many. 1. By private *man-ſlaughter*, I mean, occaſional *ſlaughter*. 2. By *murther*, or by lying in wait to kill. 3. By theſe damnable *Duels*, which are condemned by all ſound *Divines*, and ſound *Politicians*, and ought to be moſt ſeverely puniſhed, eſpecially in the *Challengers*. 4. A *Land* may be defiled with *blood*, by an unjuſt and unlawfull *War*. 5. By cruel and bloody *Plots*, *Conſpiracies*, and *Maſſacres*: ſuch as that of *Paris*, where the blood of 30000. *Proteſtants* was ſhed at one time: So was *Ireland* defiled with *blood*, with the innocent *blood* of many thouſand *Proteſtants*. Which horrible *cruelty*, ſome, yea, too many were not aſhamed to lay to our late murthered KINGS *door*, moſt falſely and unjuſtly; but that was not the firſt lie, which his implacable and treacherous *Enemies* invented, and which evil mens *Tongues* founded out againſt him. Oh! to have branded ſuch a *Religious*, *Innocent* KING, with ſuch *damnable*, *bloody crueltie*, how horrid a *guiltineſſe* was it before GOD. But, 6. A *Land* may be polluted with *bloud*, by falſe and unjuſt *Sentences* pronounced on the *Bench*, even that which ſhould be the Seat of *Juſtice*. Laſtly, A *Land* may be defiled with *bloud*,

with

with innocent *bloud* upon *Scaffolds*, when innocent and juſt *Perſons*, are moſt unjuſtly and cruelly *Murthered* and *Butchered* like *Beaſts*.

3. The third *Particular* on this Branch of the *Text*, was, How many wayes a *Land* may be defiled with *Violence*, or with *Injuſtice*, *Oppreſſion* and *Unrighteouſneſſe*. I ſhall only name ſome few.

Firſt, A *Land* or *City* may be defiled, with *Violence* and *Oppreſſion*, even in barganing, in buying and ſelling, *Lev.*25. *When thou ſelleſt any thing to thy neighbour* (and conſequently when thou buyeſt any thing from him) *you ſhall not oppreſſe one another.*

Secondly, A *Land* or *City* may be defiled with *Violence*, when that which is juſtly due to any *Perſon*, is unjuſtly, violently, or falſely detained from them, *Jam.* 5. *Behold the hire of the labourers, who have reaped your harveſt, which is detained by you by fraud, cryeth.* It is *Violence* and *Oppreſſion*, and ſo is all *Unrighteouſneſſe*, Mal. 3. *I will be a ſwift witneſſe againſt theſe who oppreſſe the hireling in his wages.*

Thirdly, A *Land* or *City* may be defiled with *Violence* and *Oppreſſion*, when too heavy and inſupportable *Burthens*, *Taxes* and *Impoſitions*, are laid on it, which it cannot bear without *ſighs* and *groans*: and this may be not only the fault of the *Supream Powers*, but even of inferiour *Powers* and *Rulers* of a *Land*, by an unjuſt and unequal dividing, and laying on of publike *Taxes* and *Burthens*, when the poorer ſort of people are taxed and rated beyond, not only their power, but beyond their due *proportion*, and the richer ſort ſpared: to take the burthen off the *Rich*, and to lay it on the *Poor*, is a horrible *Violence* in the ſight of JEHOVAH.

Fourthly, A *Land* or *City* may be defiled with *Violence* and *Oppreſſion*, by perverting or delaying of *Juſtice*, when the *Poor*, the *Widow* and the *Fatherleſſe*, are born down in *Judgement*, in their juſt and righteous *Cauſe*, by the Richer ſort, whether it be by *Moyen*, *Friendſhip*, or *Money*, Iſa. 1. *Every one loveth gifts, and followeth rewards: they judge not the fatherleſſe*

fatherlesse, nor doth the cause of the widow come before them. To delay or pervert *Justice*, is horrible *Iniquity* and *Violence.*

Fifthly, A *Land* may be defiled with *Violence* and *Oppression* by Ingrossers and Monopolizers.

Sixthly, A *Land* may be defiled with *Violence* by *Sacriledge*, when people maketh a prey of holy things, of these things which are devoted and consecrated to GOD, to his *Church*, to the *Poor*, to *Pious uses*: these are they who devour holy things, Psal. 83. *Let us take to our selves the houses of God in possession.* These are Sacrilegious Oppressors, and their sin is Sacrilegious *Violence*: They deal with the Church as *Dyonisius* dealt with *Jupiter Olimpus*, he took from that *Idol* a Garment of massie *Gold*, which *Hero* had dedicated of the Spoils of *Carthage*, saying, It was too heavy for *Summer*, and too cold for *Winter*, and put a Garment of Wool about the statue, saying, This is fit for both seasons of the year.

Lastly, A *Land* may be defiled with *Violence*, by imposing and tyrannizing over mens *Consciences*, and that is the saddest oppression of all, when force and violence is done to the *Conscience* (I mean) in point of mens judgement, when they are content to submit and conform in their practise, especially in things which are in themselves, but meerly *problematick* and *disputable*, and which may be holden *pro* or *contra*, without any hazard or losse of *Salvation*, or of a good *Conscience*: matters whereanent Pious and Learned Orthodox *Divines*, are not agreed amongst themselves. When such things are Imposed upon mens *Consciences*, as necessary and *Fundamental Truths*, this is horrible *Violence.* As to the *Universality*, or *Overspreading* of these sins amongst the *Iews*, both *Country* and *City* were defiled with *Blood* and *Violence*: And as to the height of these *Sins*, *The land is full of bloody crimes, and the city is full of violence*: Time forceth me to passe these two Particulars.

Now I come to apply the *Text*, and what I have said on it in reference to the *Iews*, to this *Land* wherein we live. And

I

I ſhall apply it (Godwilling) in theſe *Conſiderations*. Firſt, What our *condition* was of late, we were in a *chain* under a baſe *Bondage* and *Slavery*. Secondly, Who were the *makers* of that *chain*. Thirdly, The *cauſes* wherefore GOD ſuffered us to come under ſuch a ſad *chain* of *bondage*. Fourthly, I ſhall in a word exhort all *Ranks* to Repentance, for our acceſſion to the making of this *chain*. Fifthly, I ſhall tell you, that we have great cauſe to bleſſe GOD, for breaking this *chain*. And, laſtly, With all ſubmiſſion and reverence to the KING, his Commiſſioners GRACE, and this High Court of PARLIAMENT. I ſhall make bold to ſay, that GOD is calling at your hands to make a fourfold *chain*.

1. As to our *condition* of late theſe many years bygone, we were in a *chain*, we were brought and kept for many years, under a moſt baſe *Slavery* and *Bondage*, we were Slaves to Slaves, we were in a *chain* in all theſe reſpects, whereof I ſpoke in the Explication of the *Text*.

Firſt, In a *chain*, becauſe we were reſtrained and deprived of our National *Liberty*, a yoke of *Tyranny* and *Uſurpation* was faſt wreathed about our *Necks*: we had not power to act in any of our Publike *Intereſts* or *Concernments*, all our Civil Power and Authority taken away; yea, the Fountain of Power under GOD, taken away, the KING himſelf: our *Parliaments* razed to the foundation, our Civil and Criminal *Courts* made to run out of the right *Channel*, into a ſtrange and new fancied *Commonwealth*: *Strangers* ruled over us, and ſome temporizing *Complyers* of our own *Land*, were large worſe nor *Strangers*, ſuch as our *Sequeſtrators*. We were in a *chain* alſo, in reference to our Church *State*, our Church *Judicatories* interrupted, hindered to proceed in their juſt and lawful *Buſineſſe*, the General *Aſſembly* raiſed by *Sword-men*, a juſt judgement on the Church for our too much medling in Sword matters; ſo we were in a *chain* for want of our native *Libertie* and *Freedome*.

Secondly, We were in a *chain*, becauſe our *condition* was ſad and comfortleſſe, we might have weep'd as the *Iews* did in their *captivity*, when they ſate by the Rivers of *Babylon*. And I am ſure, there was not any, that had a true *Scots* heart in their *Breaſt*, or the ſpirit of a man within them, or the true fear of GOD in their *Hearts*: none in *Scotland*, except ſome unnatural *Monſters*, and Treacherous active *Compliers*, but it peirced their hearts through, to be chained in ſuch a baſe *Bondage* as we were in for many years. Tell me, what *Honeſt*, *Godly* or *Loyal* heart in *Scotland* could ceaſe from bleeding, when they heard of that *Woful*, *Cruel*, *Bloody*, *Treacherous*, *Unparalelled*, and eternally to be *Anathematized blow*, in ſtriking off that moſt *Pious*, *Glorious*, *Innocent*, *Sweet* KINGS *Head*, the beſt KING amongſt the ſons of men. O *Bloody Traitors*! *Traitors* that plotted it, acted it or allowed it. So we were in a *chain*, for our condition was ſad and comfortleſſe.

Thirdly, We were in a *chain*; becauſe our condition, was *Reproachful* and *Diſgraceful*: We were but a laughing-ſtock to our *Conquerours*, the object of their *contempt* and *ſcorn*, they did in effect but Jeer us, even the civilleſt of them, and they had no other cauſe; for they might have eaſily perceived the one half of us, cutting the others *Throat*. I know not, if any Story of *Scotland* holds out, that ever this *Land*, was brought under a more *diſgraceſull* and *contemptible* condition.

Fourthly, We were in a *chain* theſe many years, before this bleſſed *Revolution*; becauſe we were under many ſad and inſupportable *Burthens*. Who can tell ſince the righteous *Government* of this *Land* began to be ſhaken, and the KINGS juſt *Power* and *Authority* was moſt unjuſtly and rebelliouſly wreaſted out of his *Royal Hands*, and ſince that Ancient and Equal *Government* was razed by *Traitors*, *Uſurpers* and *Tyrants*, what a vaſt, incredible Treaſure of *Money*, hath been drained from this poor *Nation*? Have we not found, that

our

our late *Rulers*, and that fancied *Commonwealth*, our late pretended *Parliaments*, and theſe *Traiterous*, *Bloody Uſurpers*, their little finger heavier, nor many of our KINGS *Loyns* were, for many Ages and Generations? And any *Burthen* which the *Land* lyeth yet under, was occaſioned and brought in by *Rebels*, *Uſurpers*, and *Tyrants*, and let them be blamed for it ſo long as it ſhall continue.

Fifthly, We were in a *Chain*; becauſe theſe that kept us in *Bondage*, had a purpoſe that we ſhould never eſcape, and therefore they made our *Chain* heavy and ſtrong: What were our *Citadels*, but as ſo many *Chains* of Iron, to have kept this *Land* in a perpetual *Slavery*: But I proceed.

2. The ſecond thing in the *Application* is, Who was it that made this *Chain?* I cannot in this condeſcend on *Particular's*, although ſomething might be ſaid to this *Purpoſe*, which, it may be, a little piece of time will diſcover. I ſhall hold out ſome *Generals*: and as I ſaid of the *Jews Chain* and *captivity*, ſo do I ſay of *Scotlands* late *Chain* and *Bondage*.

Firſt, GOD made this *Chain* for us, as a juſt *Judge*, to puniſh us for playing *Jeſhuruns* part, in kicking off our Juſt *Maſter*, and moſt *Gracious* KING of eternall memory.

Secondly, It is not improbable that ſeveral *Unnatural*, *Treacherous* and *Perfidious Monſters* amongſt our ſelves, of each *Rank*, have had a *hand* in making the *Chain* of our *Bondage*, and in helping to wreath it abont our *Necks*, about the *Necks* of all *Eſtates* of the *Land*: about the *Necks* of our *Nobles*, *Barrons*, *Burrows*, *Miniſtrie*, *Commons*, that ſo they might rule all, and carry all at their pleaſure, like petty *Princes*, and petty *Popes*.

Thirdly, That ſtrong *Chain* of *Bondage*, was made and wreathed faſt about our *Necks*, by a rebellious *Faction* of *Sectaries*; for it is far from our thoughts to impute that Invaſion to the Kingdom of *England*; but to a *Bloody* and *Traiterous*

terous Faction of *Fanaticks* and *Sectaries*, which kept their own *Nation* and Ours both in a *Chain* of *Bondage*. In a word, the *ſpirit* that moved moſt *ſtrongly* and *powerfully* in making our *Chain*, and putting it about our *Necks*, was a *ſpirit* of *Error*, *Rebellion*, *Sectariſm*, a *ſpirit* of *Madneſſe*, of *Deluſion*, *Treachery* and *Hypocriſie*.

3. The third thing in the *Application*, was the *Cauſes* wherefore the LORD ſuffered this ſad *Chain* of our *Bondage*, to be wreathed about our *Necks*. In a word, beſide theſe common *Sins* which reigneth through all *Chriſtendome*, ſuch as *Atheiſm*, *Swearing*, *Profanity*, *Drunkenneſſe*, *Uncleanneſſe*, *Barreneſſe under the Goſpel*, &c. This *Land* was defiled with theſe particular *Sins*, contained in the *Text*, that is, with *Bloody Crimes* and *Violence*, and that in all theſe *Reſpects*, whereof I did ſpeak in the *Explication* of the *Text*.

First, This *Land* was defiled with much *Innocent Blood*, by an unjuſt *War*, by ryſing up againſt the KING, a *practice* inconſiſtant with ſound *Divinity*, againſt all *Orthodoxe Doctrine*: a *practice* contrary to *Scripture*, contrary to the *Doctrine* of the *Ancient Church*, and their *practice*, contrary to the *Confeſſion* of *Faith*: *No King upon the account of his Intellectuals*, *Morals or Religion*, *being to be ſuſpended from the exerciſe of his Government*, *or denied ſubmiſſion too*, *by his Subjects*. How many mournful *Widows* and *Fatherleſſe Orphans* have our late *Civil*, or rather *Incivil Wars* made in *Scotland*? How many poor *Creaturs* have been snatched away perforce, from their *Weeping Wyves*, and poor *Babies*, and ſent out to be *Souldiers*, that knew not how to handle a *Sword* nor *Armes*? what could theſe do but be cutted down like *Beaſts*? And doth not the *Blood* of theſe poor *creaturs* cry to GOD for *Vengeance*, againſt *Rebels*, *Uſurpers* and *Tyrrants*? Is not the *Land* defiled with much *Innocent Blood* by moſt *unjuſt* and *Cruel Sentences* on *Benches*? Is not the

Land

Land defiled with much *Innocent Blood* upon *Scaffolds*? How many in *Britain* have been forced to lay down their *Heads* to the *Block*, within theſe few years of *Uſurpation* and *Tyranny*, and that for their *Loyalty* and *Fidelity* to their *Juſt* and *Native* KING? Hath not as *Noble*, yea, the moſt *Noble Blood* in *England* and *Scotland* *been ſhed on Scaffolds*? And which no *Story* can parallel, and which none that feareth GOD indeed, or any faithful *Subject*, can ſpeak of, but with *Horror*, *ſad hearts*, and *Tears* in their *Eyes*, was not the *Royal Blood* of that *Bleſſed Martyr* KING *CHARLES* the firſt, of *Eternal Memory*, Spilt on a *Scaffold*, in the Famous *City* of *London*, in the view of many Thouſands of his *Dear*, *Loyall*, *Weeping Subjects*, who had no *Power* for the time, to deliver that *Innocent Lamb*, from the teeth of theſe *Bloody Cannibals*, *Dogs*, yea, *Devils Incarnat*? Thus was the *Land* defiled with *bloodie crimes*. And was it not full of *Violence* alſo, full of *Unrighteouſneſſe*, *Falſehood*, *Deceit*, *Cheating*, *Injuſtice*, *Oppreſſion* and *Robery*, defiled with *Violence* of all ſorts? What *Oppreſſion*, *Injuſtice* and *Violence* was there by *Blind bands*, *Loan Money*, or rather taking mens *Means*, and Impriſoning their *Perſons*, Forcing of *Conſciences*, and ſeveral things of that nature?

4. The fourth thing in the *Application* was, To Exhort all *Eſtates* in the *Land*, both *Church* and *State*, to repent and mourn before GOD, for our *Acceſſion* to the making of that *chain* of *Bondage* and *Slavery*, wherewith this poor *Land* hath been fettered theſe many years bygone: It will never be well with *Scotland*, neither will GOD be fully pacified with us, and turn away his *Anger* wholly from us, till all *Ranks* of people in *Scotland*, *Nobles*, *Gentry*, *Burrows*: And in particular, till we of the *Miniſtery*, come to an ingenuous *confeſſion*, of our *Acceſſion* to the making of the *Chain*. Shall we charge this on others, and wipe our own mouth like the *Whore*? No, we are as *Guilty* as any, and GOD will extort a *Confeſſion* from us, whether we will or no.

5. Let

5. Let us bleſſe GOD who hath broken that *Chain* of *Tyranny*, *Uſurpation* and *Bondage*, wherewith this poor *Land*, was ſo long and faſt tyed, by reducing and reſtoring, our *Native* KING, to his juſt *Rights* and *Prerogatives*; and by reſtoring to us, the *Liberty*, *Freedom* and *Authority* of *Parliaments*. Let us admire and adore the *Wisdom* of GOD, who upon a ſudden, *befooled* the *Princes* of *Zoan*, the great *Wits*, the cunning *Achitophels* and *Matchivels* of *Britain*. Let us admire the LORDS *Out-witting*, *Over-topping*, and *Overturning* all the *Cabinet Councels* of that *Perfidious* and *Treacherous Cabal*. I ſay again, it is a duty well be-coming, this High and Honourable *Court* of PARLIAMENT, to bleſſe GOD from your hearts, for breaking the *chain* of our *bondage*, by reducing and reſtoring Our *Native* KING, to his juſt *Rights*, *Royal Dignity* and *Power*, after ſuch a ſad and long *Exile*, by a Pack of *falſe*, *greedy*, *ambitious*, *hypocritical*, *cruel*, *Bloody Murtherers* and *Traitors*, who called themſelves *Saints*, and that in deſpight of all the *Enemies* of the *Royal Family* and *Intereſt*, who were not few. And if any have yet a Bone in in their *Stomack*, againſt the KING, His *Family* and *Authority*, time will try; *for it is not all Gold that Gliſters*: Mal-contents will diſcover themſelves one way or another: For fairded *Loyalty* will ſoon be rubbed off, when occaſion offereth. But let *Honour* and *Happineſs* attend all that are cordially *Loyal*.

6. To cloſe, Let it not ſeem *Preſumption* nor *Vanity*, in ſuch a poor weak man as I am, to ſay, that in my humble opinion, GOD is calling upon KING and PARLIAMENT to do two things. Firſt, To break off all *unjuſt*, *illegall* and *tyrannical chains*, which wicked and evil men have made, and faſtened about the Neck of this poor *Kingdom*: And in this his MAJESTIES *Commiſſioner*, and this Honourable *Court* of PARLIAMENT have made a very conſiderable and noble *Progreſſe*, to their eternal memory. Secondly, I humbly conceive that GOD calleth

eth to KING and PARLIAMENT to make a *Chain.*

Firſt, A *Chain* of *Juſtice*, for all ſuch, who upon clear evidences ſhall be found guilty, of the *Plotting*, *Contriving*, or *Acting* in that *Unparaleled Murther* of the late KING, the *betraying*, or *ſelling* his MAJESTIE, and the *Ancient Honour* and *Liberty* of this *Nation.*

Secondly, A *chain* of new *Laws*, or the reviving of Ancient *Laws*, if they can be by more ſevere and terrible *Sanctions*, for preventing the like *Treachery*, *Diſloyalty* and *Uſurpation* in time coming: *Ex malis moribus oriuntur bonæ leges.*

Thirdly, A *chain* of *Regulation* in reference to *Church-Government:* Remember my *words*, it is the *regulation* of *Church-Government* by *Civil Authority* I ſpeak of. I mean, that *Church-Government* be not ſuffered by the *Civil Power*, the KING and PARLIAMENT, to run without its own *Channel*, nor to be excentrick to *Church Mutters*, but that it may be keeped within its own *Banks.* I ſhall not uſe that *Argument* which ſome calls a *Fallacy*, that is, to reaſon from the faults of *Governours*, againſt the *Government* from the outſtreaching of a *Government*, to the overturning of a *Government*, and yet that *Argument* was made uſe of in *Anno* 1638. But I may very lawfully and juſtly without *Fallacy*, in all equity, *Argue* from the outſtreaching of a *Government*, or from the abuſe of it, to the *Regulation* of it, and putting of it within its own *Channel.* I think, that all *Church-Government* ſhould be ſo regulated by the KING and PARLIAMENT, that it be not ſuffered to cope with the Supream *Authority* of a *Nation*, much leſſe to counteract thereto, leaſt of all to overtop the Supream *Authority*, that is *Popiſh.* I think, that *Church-Government* ſhould be ſo regulated, that there be not in one *Kingdome*, two *Supream Coordinat Powers* to claſh one upon another, and to diſtract

and

and rent the *ſpirits* of the *Subjects*, ſo that they know not whom to obey: Whether the KING and the Supream *Civil Power*, or the Supream *Church Power*? Did not the *Buſineſſe* of 1648. ſpeak out this too clearly, when the PARLIAMENT ordered one thing, and the *Church* the contrary? This ſhould be remeaded by the KING and PARLIAMENT. I am no *Statſ-man*, yet I take it to be beyond an ordinary *Wit*, to make two *Coordinat Supream Powers* in one *Land*, conſiſting with the Safety and Peace thereof, eſpecially a *Nation* that is *Monarchical*. I conceive, that too many lay a wrong *Foundation*, in reference to this *matter*, whereupon they build wrong *Superſtructures*; for they look upon the *State*, *Civil* and *Eccleſiaſtick*, as upon two ſeverall, diſtinct, independent *Bodies*, whileas they are not two *Bodies*, but two *parts* of one and the ſame *Politick Body*, under one *Chief* and *Supream Civil Governour*: And although the *Supream Civil Authority* ought not to medle immediatly with *Things* meerly *Spiritual*, ſuch as the *Preaching* of the *Word*, Adminiſtration of the *Sacraments*, the exerciſe of the *Keys*, theſe things being committed by CHRIST to the *Miniſters* of the *Goſpel*; yet it is proper for the *Supream Civil Magiſtrate*, to medle with *Things* that are *Eccleſiaſtick*, to ſee the *Church* in His *Dominions* rightly *Conſtituted*, and rightly *Governed*: For in reference to the external *Regiment* of the *Church*, the *Supream Gubernative Power* is in the *Supream Magiſtrate*: And therefore the Reformation of *Religion*, without the *conſent*, much leſſe contrary to the *Will* of a *Supream Chriſtian Magiſtrate*, hath no warrantable *Precedent* in GODS *Word*; but the very contrary is holden out there. See *Deuter. chap.* 29. *ver.* 10, 11, 12. *Joſh. chap.* 24. *ver.* 25. 2 *King. chap.* 23. 2 *Chron. chap.* 15. *ver.* 8. 12. 2 *Chron. chap.* 29. *ver.* 3. 10. 2 *Chron. chap.* 34. *ver.* 31, 32. *Ezra chap.* 10. *ver.* 3. 5. compared with *chap.*

chap. 2. *ver.* 7. And ſeverall other places of *Scripture* wherein the Chief *Magiſtrate* concurreth; or rather according to his *Place* and *Power* goeth before the people: But we find no where in *Scripture*, the people reforming, without the concurrence of the *Supream Magiſtrate*, even in the times of their worſt *Kings*. And any who will deny that it was ſo, in the beginning of *Chriſtian Magiſtracy*, will ſhew themſelves ignorants in *Antiquity*. And is it not more ſuitable and agreable to *Reaſon*, more for the *Honour*, *Safety*, and *Stability* of a *Church*, and the *Government* thereof, and for the advancement of *Religion* and *piety* in a *Land*, that the *Church* depend rather upon the KING and Supream *Magiſtrate*, nor upon *popularity*, the natural *product* whereof is *confuſion* and *tumult*, as the *breathing* and *wind* of *factious* and *ſchiſmaticall ſpirits* bloweth upon theſe *waters*? It is my humble opinion, that there ought to be ſuch a *chain* of *regulation*, put about *Church-Government*, as it ſhall not be *lawfull* for the *Church* to preſcribe *reſtrictions* and *limitations* to the KING, before his admiſſion to the *Exerciſe* of his *Royal Power*; ſuch a *chain* of *Regulation*, as it may not be *lawfull* for the *Church* to declare againſt the KING, to ſtate *Quarrels* in matters of *War*, to purge *Armies*, and leaſt of all, to exclude the KINGS *Intereſt* out of the ſtate of the *Quarrel*, to force the KING to ſubſcribe *Papers* and *Declarations*, contrary to his will; ſuch a *chain* of *regulation*, that it ſhall not be lawfull for *Miniſters* to proteſt againſt the *Magiſtrates Lawfull Power*, in raiſing all ſenſible *Perſons* in the *Kingdome*, for the juſt and neceſſary *Defence* thereof, and calling that neceſſary *Duty* a *Sin*, and a conjunction with the *Malignant Party*: a *Principle* and *Practice* inconſiſtant with the Safety of any *Nation*: a *Proteſtation* and *Practice* to be abhorred by all *Modeſt* and *Loyal men*: Clearly contrary to the *Law* of GOD, of *Nature*, of *Nations*: A *Principle* and *Practice*

never heard of since the beginning of the *World*, in any *Story*, *Sacred* or *Profane*: A *Principle* which ought to be well adverted, that the like may be preveened in time coming: A *Principle* and *Practice* to be *Stigmatized*, as well as the *Remonstrance*; Such a *chain* of *Regulation*, as may lay a *Restraint* upon *Ministers*, from starting or venting *Questions*, *Principles* or *Tenets*, destructive to the *Supream Civil Authority*, or which may have any tendency to unsettle *Authority*, and to shake the *Peace* of a *Nation*; such as the *Doctrine* of opposing and resisting of KINGS by their own *Subjects*, through Force of *Armes*; the crying down the *Authoritie* and *Actings* of a Free PARLIAMENT: *Popular Reformation*: the laying too much *Stresse* upon any *Humane Draught* whatsomever, as if it were the *Basis* and *Foundation* of *Religion*, or making any thing the rule of *Faith*, *Worship*, and *Religious Practice*, but the *Word* of GOD. All which may and ought to be done with due respect and tenderneſſe too, and preservation of the *Just Power*, *Liberty* and *Authority* of the *Church*, according to the *Holy Scripture*, taken in its *Native* and *Genuine Sense*, and according to the *Ancient Primitive*, and *Apostolick Practice*, and for the advancement of *Godlineſſe* and *Peace*, both in *Church* and *State*.

Lastly, I humbly conceive, GOD calleth KING and PARLIAMENT, to make a *chain* of *Power*, which may gird the *Laws* about, and make them effectuall by a vigorous *Execution*; for a *Law* without *Execution*, is but a *Bee* without a *Sting*: And there can be no *Law* really executed, without *Power*. And therefore these who did wrest the *Militia* out of the *Late Martyred* KINGS hands, did in effect destroy all *Law* and *Justice*, by robbing the KING of the *Sword*, the choiſest *Flowre* and *Strength* of the *Crown*. *Necessity*, *Duty*, *Safety*, the *Peace* and *Quiet* of the *Land*, the putting *Law* and *Justice*

to

to a lively *Execution*, calleth for *Power*, that ſo *Popery* and *Profanity*, *Violence*, *Robbery* and *Oppreſſion* in the *Land*, *Schiſm* in the *Church*, *Ruptures* in the *State*, *Mutinies*, *Inſurrections*, *Plottings* and *Contrivances* to involve the *Nation* in new *Troubles* by Mal-contents, may be timely preveened and keeped under; for though the face of the *Waters* appear ſmooth for the preſent, there is ſome ſturrings at the *Bottome*, by theſe who have put on a preſent *Maſk* of *Loyalty*, but are ready to pull it off, when they can ſee their *Opportunity*. I crave *Pardon* for my boldneſſe, in offering my *Warſh Thoughts* to His MAJESTIES *Commiſſioners* GRACE, and to this *High* and *Honourable Court*, in matters of ſo great *Concernment*; but I may ſay, I do it in all *humility*, and from a principle of *Loyalty*, and *Love* to my SOVERAIGN the KING, to the *Country*, and to my *Mother Church*, let *Men* conſtruct it as they liſt, and ſo I end, Giving *Glory* to the FATHER, SON and HOLY GHOST. *Amen.*

GOD SAVE THE KING.

FINIS.

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